

# BANDAH MUWAHHID (KAB AUR) KIS TARAH BANTA HAI ?

Taaleef : **Abu Umar Al-Kuwaiti** (Hafizahullaah)

**Koi bhi Shakhs Muwahhid nahin bansakta jab tak ke Do (2) khoobiyaan us mein na paayi jaaen.**

**1. Allaah (عَزَّوَجَلَّ) ka Haq pahchaane aur woh Haq sirf usi Allaah ke liye saabit maane us mein kisi aur ko shareek na kare.**

## **ALLAAH KE HUQOOQ TEEN HAIN.**

**PEHLA HAQ: (Har) woh kaam jo us ki Ruboobiyyah ke saath khaas hai sirf us ke liye hain us mein kisi aur ko shareek karna kisi Insaan ke liye jaez nahin hain na kisi Nabi ke liye na Farishtey ke liye.**

Woh (tamaam) kaam ye hain ke Allaah ne makhlooq ko insaaf se paida kiya hai, insaaf se Rizq dey raha hai, Zindagi deta hai, Maut us ke ikhtiyaar mein hai, Nafa' wa Nuqsaan ka Maalik hai, tamaam Umoor Kaaenaat ki tadbeer (planning) karta hai, Ahkaam jaari karta hai, Qawaaneen (ya'ni qaanoon) deta hai, har cheez ka ikhtiyaar us ke haath mein hai.

**DOOSRA HAQ: Woh Asmaa wa Sifaat jo Allaah ke liye khaas hain un mein kisi aur ko shareek na kiya jaaye,** kisi Insaan ke liye jaez nahin ke ye Sifaat kisi aur ke liye saabit maane chaahе koi Farishtah ho ya koi Nabi kisi mein Allaah ki Sifaat nahin paai jaa sakti Allaah ke khaas Asmaa ye hain, Allaah, Al-Ahadd, As-Samadd, Ar-Rahmaan, Al-Quddoos, waghairah albattah Allaah ke

deegar naam jaise Al-Kareem, Ar-Raheem, Al-Maalik, to woh Allaah aur Bandon mein mushtarik ('aam) musta'mal (ya'ni isti'maal kiya jaata) hain.

Isi tarah jo Sifaat sirf Allaah ke saath khaas hain woh ye hain ke Allaah ki Qudrat-e-Kaamilah ke woh har cheez par Qaadir hai. Kamaalul-'ilm ke har cheez tak uska 'ilm muheet (ghera hua) hai 'ilm-e-ghaib bhi uski khaas Sifat hai Kamaalus-Sam'a ya'ni qareeb wa ba'eed sab sunta hai Isi tarah ki woh Sifaat kamaal jo **Allaah ke 'alaawah kisi aur ke saabit karna mana' hai.**

**TEESRA HAQ:** 'Ibaadaat sirf Allaah ke liye khaas hain ye Allaah ka Bandon par Haq hai ke woh 'Ibaadaat sirf Allaah ke liye karen aur un 'Ibaadaat mein usey akela samjhen is liye ke usi Allaah ne unhen Paida kiya hai unhen Rizq diya hai wohi un ko Maut aur Marne ke ba'd Zindagi 'ataa karega.

اعوذ بالله من الشيطان الرجيم

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۚ هَلْ مِنْ شُرَكَائِكُمْ مَن يَفْعَلُ مِثْلَ ذَلِكَ مِّنْ شَيْءٍ ۚ سُبْحَانَ  
وَوَعَلَىٰ عَمَّا يُشْرِكُونَ

**Allaah woh zaat hai jis ne tumhen paida kiya phir tumhen Rizq diya phir tumhen Maut aur us ke ba'd Zindagi dega** kya tumhaare shareekon mein koi aisa hai jo un mein se koi kaam karsake woh Allaah Paak hai us se jise ye log shareek banaate hain. (Ar-Room: 40)

Sayyidna Mu'aaz Bin Jabal (رضي الله عنه) se rivaayat hai kahte hain:

Main Nabi Kareem (ﷺ) ke saath sawaari par Nabi (ﷺ) ke peechey baitha tha **Rasool Allaah (ﷺ) ne mujh se poocha Mu'aaz tum jaante ho ke Bandon par Allaah ka kya Haq hai ?** Aur Bandon ka Allaah par kya Haq hai ? Main ne kaha Allaah aur uska Rasool (ﷺ) bahtar jaante hain,

Rasool Allaah (ﷺ) ne farmaaya: Bandon par Allaah ka Haq ye hai ke woh Us ki 'Ibaadat karen Us ke saath kisi ko shareek na karen **aur Bandon ka Allaah par Haq ye hai ke woh unhen 'azaab na dey jinho ne Shirk nahin kiya.** Maine kaha Allaah ke Rasool (ﷺ) main logo ko ye khushkhabri na dun ?

Rasool Allaah (ﷺ) ne farmaaya: Nahin warnah woh is par bharosah kar ke baith rahengey. [Bukhaari: 2856, Muslim: 144 or 30 a]

**Jo 'Ibaadaat Allaah ke liye khaas hain woh ye hain** du'aa, Rukoo', Sajdah, Muhabbat, Ta'zeem, Khauf, Ummeed, Rujoo' (Allaah ki taraf) rugubat, Darna, 'Aajizi, Khashiyat, Bharosah, Faryaad karna, Madad karna, Madad maangna, Panaah maangna, Nazar, Zabah, Tawaaf, Faisle, Ahkaam maanna, un ke 'alaawah bhi 'Ibaadaat ki jo aqsaam hain woh sab sirf **Allaah ke liye hain un mein se koi bhi 'Ibaadat kisi aur ke liye jaez nahin jo aisa karega woh Mushrik shumaar hoga** chaahe woh Salaah (Namaaz) padhe, Roze rakhe, Hajj kare aur khud ko Musalmaan samajhta rahe.

**DOOSRI KHOOBI:** Jo Muwahhid banne ke liye laazmi hai: Ke apne 'Aqeede, Qaul wa Fi'l se Allaah ko ek maane is liye ke Allaah ki 'Ibaadat aur Tawheed ki bunyaad do (2) arkaan par hai.

**PEHLA RUKN:** Kufr Bit-Taaghoot (Taaghooton ka inkaar karna) aur Doosra Rukn hai ek Allaah par Eemaan (laana).

Kufr bit-Taaghoot arkaan-e-Tawheed mein se Pahla Rukn hai aur ye Rukn tab hi Saheeh hoga jab Bandah apne 'aqeede, 'amal aur 'Ibaadat se saabit kar dega us waqt Taaghoot ka inkaar karne waalo mein shumaar hoga agar in teenon se ('Aqeedah, 'Ibaadat, 'Amal) mein se kisi ek mein bhi kami kardi to Taaghoot ka inkaar karne waala nahin kah laayega.

Is baat ki daleel Allaah ka ye farmaan hai:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

**Hum ne har Ummat mein Rasool bheja ke Allaah ki 'Ibaadat karo aur Taaghoot se ijtinab karo (ya'ni bacho). [An-Nahl: 36]**

Aur saabiqah satoor (ya'ni guzre hue page) mein hum bayaan kar chuke hain ke Taaghoot ka inkaar 'Aqeedah, 'Ibaadat aur 'Amal se hota hai. Uski misaal ye hai ke agar ek Insaan ye 'Aqeedah rakhta ho ke sirf Allaah hi Qaanoon saaz hai (ya'ni Qaanoon banaane waala hai) aur is 'Aqeedey ka zabaan se iqraar bhi karta ho magar 'Amali taur par woh koi Kufriyah kaam kare **ya'ni aisa 'Amal kare jis se saabit hota hai ke us ne kisi aur ko Qaanoon saaz (legislator) tasleem (accept) karliya aur usey banaane ka itna ikhtiyaar dediya jitna ke sirf Allaah ka Haq hai to aisa Shakhs us waqt Mushrik shumaar hoga ya'ni Allaah ki Ruboobiyyah mein Shirk kar raha hai.**

Imaam Muhammad Bin 'Abdul Wahhaab (رحمه الله) farmaate hain:

**Yeh baat yaad rakho ke Deen ka matlab hai Dil se 'Itiqaad, Muhabbat, Bughz aur Zabaan se iqraar aur zabaan ko Kufriyah Kalimaat se mahfooz rakhna.** A'zaa (body parts) se Arkaan-e-Islaam ko baja laana (ya'ni 'Amal karna) aur un Af'aal (ya'ni Kaamo) ko na karna jin se Kufr laazim aata hai agar in teenon mein se kisi ek mein kami hogi to Insaan Kaafir aur Murtadd hojaata hai sirf ek Allaah par Eemaan laana Arkaan-e-Tawheed mein se Doosra Rukn hai magar yeh Rukn us waqt tak mukammal nahin hoga jab tak Bandah apne Rabb par 'Itiqaadi (ya'ni Dil se), Qauli (Zabaan se) aur Fi'li ('Amal se) Eemaan na laaye jab ye sab karega to tab Mumin shumaar hoga **agar un teenon laazim umoor mein se koi ek bhi kam ho to Bandah Mumin shumaar nahin hoga.**

(Ad-Daarus-Saniyyah, Kitaabul-Hukmul-Murtadd, 8/87)

Is baarey mein Imaam Aajuri ne apni Kitaab: Ash-Shar'iiyyah mein baab baandh kar likha hai. Baab Al-Qaul..... Ke Eemaan Dil ki tasdeeq, Zabaan se iqraar aur A'zaa (body parts) se 'Amal karne ka naam hai aur Insaan us waqt Mumin kahla sakta hai jab us mein ye teenon khoobiyaan jama' hojaaen **lihaazaa koi bhi Insaan do (2) umoor ki wajah se Muwahhid kah laata hai.**

**1. Allaah ka Haq pehchaanlein** (yeh huq hum pehle bayaan kar chukey hain).

**2. 'Aqeedah, Qaul aur 'Amal se Allaah ko ek maaney.** Hum yeh bhi waazeh kar chuke hain ke 'Itiqaad, Qaul aur 'Amal se Allaah ki 'Ibaadat ki kaifiyat kya hai ? Ya'ni ye ke Insaan mein Kufr Bit-Taaghoot aur Eemaan Billaah ki tamaam sharten mukammal taur par paai jaaen.

Imaam Muhammad Bin 'Abdul Wahhaab (رحمه الله) apne risaalah Kashfush-Shubuhaat mein farmaate hain: Is baare mein kisi ka ikhtilaaf nahin hai ke Tawheed 'Itiqaad, Qaul aur 'Amal ka naam hai agar un mein se Ek bhi kam ho to Insaan Musalmaan nahin kah laayega. Neez farmaate hain ke :

**Ummat mein is baarey mein koi ikhtilaaf nahin hai ke Tawheed ke liye zaroori hai ke woh Dil se ho ya'ni is se muraad 'ilm hai, Zabaan se ya'ni iqraar aur 'Amal se ya'ni Awaamir (ya'ni Ahkaam) wa Nawaahi (ya'ni jis kaamo se bachne ka hukm diya gaya us) ka nifaaz A'zaa (body parts) se, Agar in teenon mein se kisi Ek mein kami aagayi to Aadmi Musalmaan nahin kah laayega agar Tawheed ka iqraar karta hai magar us par 'Amal nahin karta to woh Kaafir hai FIR'AWN wa IBLEES ki tarah. Aur agar zaahiri taur par Tawheed par 'Amal karta hai aur Dil mein uska 'Itiqaad nahin rakhta to woh pakka Munaafiq hai aur Kaafir se bhi badtar hai.**

(Ad-Daarus-Saniyyah, 2/124)

Shaikh ‘Abdallaah Bin ‘Abdur-Rahmaan Abaa Bateen (رحمه الله) farmaate hain:

Jab Musalmaan Us Kalimah ki ‘azmat ko pahchaanle aur us ke iqraar se jo paabandiyaan us par ‘aaid (ya’ni jaari) hoti hain unhen bhi jaanle to us par laazim hojaata hai ke Dil mein us par ‘Aqeedah rakhe, Zabaan se iqraar kare, A’zaa se ‘Amal kare agar in teenon mein se koi bhi kam ho to Aadmi Musalmaan nahin kah laayega agar Aadmi Musalmaan banjaaye aur Arkaan par ‘Amal kare magar phir us se koi ‘Amal, Qaul ya ‘Itiqaad is tarah ka sarzad hojaaye jo un ke manaafi (ya’ni khilaaf) ho to ye sab kuch usey faaedah nahin dega. Jaisa ke Allaah (تعالى) ne un logo ke baare mein irshaad farmaaya jinhe ne Ghazwah Nabuwat ke baare mein Naazeba (ya’ni naapasandeedah) Kalimaat munh se nikaale the.

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ.

**Bahaaney mat banaao tum Eemaan laane ke ba’d Kaafir ho chuke ho.**

[At-Tawbah: 66]

Doosron ke baarey mein farmaaya:

وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ.

**Unhone Kufriyah baat ki hai aur Islaam laane ke ba’d Kufr kiya hai.**

[At-Tawbah: 74]

**[Majmoo’atut-Tawheed Ar-Risaalatus-Saaminah]**

Sulaimaan Bin Samhaan (رحمه الله) farmaate hain:

**LAA ILAAHA ILLA-LLAAH (لا اله الا الله) ki gawaahi mein zaroori hai ke Dil se ‘Itiqaad, Zabaan se iqraar aur A’zaa se ‘Amal ho agar in mein se kisi Ek ki bhi kami hui to Aadmi Musalmaan nahin rahega.**

Jab Aadmi Musalmaan ho, Arkaan par 'Amal paira ho aur phir us se koi aisa 'Amal, Qaul ya 'Itiqaadi kaam sarzad hojaaye jo us iqraar ke manaafi (ya'ni khilaaf) ho to sirf LAA ILAAHA ILLA-LLAAH (لا اله الا الله) ka iqraar koi faaedah nahin dega, Qur-aan wa Sunnat aur Aimmah ke aqwaal mein is baat par beshumaar dalaail hain. [Ad-Daarus-Saniyyah, 2/350]

**Fuqahaa ne Murtadd ke hukm ke baare mein kaha hai ke Aadmi agarche LAA ILAAHA ILLA-LLAAH (لا اله الا الله) MUHAMMADUR-RASOOLUL-LLAAH (محمد الرسول الله) ka iqraar kar raha ho, Roze rakhta ho, Salaah (Namaaz) padhta ho, Sadaqaat deta ho magar koi Ek Qaul ya 'Amal usko Murtadd (Kaafir) bana deta hai aur uske tamaam 'Amaal barbaad ho jaate hain khaas kar is soorat mein ke agar woh is haalat mein margaya albattah agar marne se pahle kisi ne Tawbah karli to uske baare mein Fuqahaa ka ikhtilaaf hai.**

(Ad-Daarus-Saniyyah, 11/586)

**SOURCE: Kitaab Meeraasul-Ambiyaa (ميراث الأنبياء) by Fazeelatush-Shaikh Abu 'Umar Al-Kuwaiti (حفظه الله).**